



A copy of the letters/ w her-
in the most redouted & mighty pri
ce our souerayne lorde kyng
Henry the eight/ kyng
of Englande & of
Fraunce/ Defe
sor of the
faith/
and lorde of Irlāde: made and were
vnto a certayne letter of Mar
tyn Luther/ sente vnto him
by the same/ and also the
copy of the foresaid
Luthers letter/
in such or
der/as
here after foloweth.





Fyrst a pzeface of our soueraygne
lorde the kynge / vnto all his faithfull
and enterely beloued subiectes.

Coppe of the letter / whiche Mar-
tyne Luther had sent / vnto our sayd
soueraygne lorde the kynge.

The coppe of the ans were of our
sayd soueraygne lorde / vnto the same
letter of Martyn Luther.



Henry the eight by the gra-
ce of god/kyng of Englande &
of Fraunce/Defesoz of the faith/
and lorde of Irelande: vnto all
his faythfull and welbeloued
subiectes/gretyng.

It hath semed to vs
alwayes/ our entierly be-
loued people / that lyke-
wise / as it apperteyneth
to the offyce and estate of
a kyng / dilygently to procure the re-
porall welth / and commodyte of his
subiectes: So dothe it of dewtie /
moze especially belonge to the parte
and offyce of a christen kyng / ouer
and besydes / his labour / payne / and
traueple / bestowed vpon the prouy-
sion of worldly welth and quiete for
his people: farre yet more frequently

A. ii. to la.

to labour / trauaile and studie / by all
the meanes and wayes to hym possi-
ble / howe he maye surely kepe / esta-
blysh the and cōfyyme / and spyritually
set forth and forther / the hertes and
myndes of his subiectes / in the right
religion of god / and trewe faythe of
Christ / by whose highe prouydence &
especiall bounte / they were for y pur-
pose / chesely cōmytted vnto his go-
uernance. For albeit so / that our sa-
uour Christ hath in his ecclesiastis-
call hierarchie moost ordinate ly set &
prouyded / and apoynted the spyritu-
all fathers and curates / most especi-
ally to solycite / procure / and haue in
charge / those thyngs that apperteyne
by faythe or other spyrituall vertues /
to the weale and saluation of his cho-
sen chyldre / whiche ben christen men:
yet is there no man but he well wot-
teth / that the tempoꝛall pꝛinces / con-
curryng

cuttyng with them and setting their
handes therto / and ouerspyng and or
derpunge them to execute the charge /
whiche god hath elect them to / euery
prince in his owne realme / the mater
shall bothe moche better & moche fa
ster come forwarde. The p[ro]ofe wher
of / hath euidently appered in tymes
past / for soone after the begynnynge
of Chrystes church / the conuersyon
of kyniges to the faith / breuely tour
ned all their realmes with the : And
where the opposyte was v[er]sed / there
neither grace / vertue / nor other gode
worke coude flourish he or encrease / but
alwayes wher lacked faythe / there
raigned heresies / sensualityte / voluptie
inobedience / rebellyon / no recogny
tion of superiour / confusyon / and to
tall ruyne in the ende . Whiche thyn
ges / by the great wysedome of oure
noble progenitours well perceyued /
A.iii. they

they haue of their vertuous mynde
and princely corage / as well by the
makynge of good and sharpe lawes/
requisite for y^e entent / as by due execu
tyon of the same / nat without the put
tyng of their owne bodie / somtyme
in the auenture of bataile / done their
effectuall deuoyze to withstande and
represse from tyme to tyme / the perni
cious errours and heresyces / that els
had o^r lykelyhode / as well by Wyc
clyffe / as other abhomynable hereti
kes / ben depely roted in this realme.
And surely we for our parte nothing
so moche desyre / as the fortheraunce
of you our welbeloued people / in the
honour and seruyce of almighty god
and nat onely to folowe and ensue y^e
frutefull examples of our noble pro
genytours / but also to putte our selfe
in deuoyze in that poynt (if we may)
to passe them / especially syth there be
uer

uer was in any of their tymes/so mo
che neede therto/as to our great greefe
displeasure and heuynesse/it is now.
For we doute nat/but it is well kno
wen to you all/that Martyn Luther
late a frere Augustyne/ and now run
out i Apostasy and wedded/ hath nat
onely scraped out of the ass hen/ and
kyndeled agayne/ almost all the em
bres of those olde errours and here
syes/ that euer heretyke helde sythe
Christ was borne hytherto: but hath
also added some so poysoned pointes
of his owne/ so wretched/ so vyle/ so
detestable/ prouokynge men to mys
chefe/ encozagyng the worlde to syn/
preachyng an vnfaciat lyberte/ to al
lecte them with all/ and finally/ so
farre against all honesty/ vertue and
reason/that neuer was there erst any
heretyke so farre voyde of all grace
and wyl/ that durst for shame speke

A.iii. them.

them. We therfore seying these heresies spreade abroad / and inwardly sorrowynge so many christen soules to run to rype / as hath done i other regions / by the occasyon of suche pestilent errours / entendyng for our pte / somewhat to set hande thereto / wrote after our meane lernyng / a lytell treatyse / for the assercyon and probatyon of the holy sacramentes: In whiche we reprovued / and as we trust sufficiently refuted and convinced the most parte of the detestable heresies of the sayde Luther / contayned in his abhominable booke / entytuled de Babylonica Captivitate. For angre and furye wherof / bpon two yerres after / Luther wrote and sent oute agaynst vs a booke / nothyng and werpyng to y mater / but all reason sette asyde / suffed by his booke with onely furious rayllyng / whiche his booke we regardyng

dyngge/as it was worthy/cōtempned
and nat wolde bouche safe any thing
to reply / reputyng our selfe in Chri-
stes cause / nat to good with a ryght
meane man to reason oꝛ cōtrary / but
nothing metely frutelesse with a leu-
de frere to rayle. So came it than
to passe/that Luther at laste/patrey-
tyng wyle men to elpyc hym/ lerned
men to leaue hym / good men to ab-
horre hym / and his frantike fauou-
rers to fall to wꝛacke/ the nobles and
honest people in Almaygne / beyng
taught by the pꝛofe of his vngreaty-
ous pꝛactyse/ moche more hurt & myf-
chefe to folowe therof/ than euer they
loked after/ Deuyled a lett to vs writ-
ten/ to abuse them and all other nati-
ons/ in suche wyle/ as ye by the cōten-
tes therof/ hereafter shal well preyne.
In whiche he sayneth hym selfe to be
enformed/ that we be touned to the

fauour of his secte. And with many
flatteryng wordes/ he laboureth to ha-
ue vs content that he myght be bolde
to write to vs in the mater/ and cause
of the gospel: And therupon with-
out ans were had from vs / nat onely
publysshed the same letter and put it
in print/ of purpose that his adheren-
tes shulde be the bolder/ vnder y^e sha-
dowe of our fauour / but also sell in
deuyce with one or two leude psons/
borne in this our realme/ for the tran-
slatyng of the Newe testament in to
Englyshe / as well with many cor-
ruptiōs of that holy text/ as certayne
prefaces/ and other pestylent gloses
in the margentes/ for the aduance-
ment and setting forth of his abho-
minable heresyes/ entendinge to a-
buse the gods myndes and deuotion/
that you oure derely beloued people
beare/ towarde the holy scripture/ &
to infect

to infect you with the deedly corrup-
tion and contagious odour of his pe-
stilent errors. In the aduoydunge
wherof we of our especiall reuerence
towards you haue with the delibe-
rate aduise of the most reuerende fa-
ther in god / Thomas lord Cardy-
nall / legate de Latere of the see Apo-
stolyke / Archebysshop of yorke / pri-
mate and our Chauncellour of this
realme / and other reuerende fathers
of the spyritualtye / determyned the
sayde corrupte and vnttrue translaty-
ons to be breued / with further shar-
pe correction & punysshment against
the keepers and reders of y^e same / re-
kenyng of your wisdomes betytur
that ye wyl well and thankfully per-
ceyue our tendre and loughingnde
towards youtherin / and that ye will
neuer be congredd uppon any c^ouete
wyne / be the grape neuer so pleasant /
that ye

that ye wpll desyre to taste it / beyng
well aduerised y your enemy before
hath popsoned it. Ouer this / where
as we before had intende / to leaue
Luther to his leudnesse / without a
ny further writynge: yet for the fru
stratynge and aduoyding of his ma
licious fraude / wherby he intendeth
to abuse the worlde / with a false opy
nion of our fauour towarde him / we
letted nat este sones / to write hym an
answere / of his more subtile / than
eyther true or wylse writynge. After
whiche letter witten and sente hym /
lithe we perceyued and considred far
ther / that he had by sōdye false inuen
tions / laboured to sowe some of his
venomous seed amonges you / oure
welbeloued people / and hath besy
des that / sought the meanes to make
you beleue that he were vntrely spo
ken and witten of / and that he is nat
marved

marped / noz that he dothe nat wypte
oz teche suche execrable heresyes / as
men reporte y^e he dothe / whiche hym
selfe knoweth to be of suche a sort / as
your good christen eares wolde ab-
horre to here: And for y^e cause / wolde
for a begynnyng / tyll he myght entre
in farther credence and fauour amon-
ges you / bring you in the mynde / by
the mouthes of some that sette forth
his maters / that he were neyther su-
che man as he is made / noz saith such
thynges / as men saith he dothe.

¶ We therfore our welbeloued peo-
ple / nat wyllyng you by such subtyll
meanes / to be disceyued oz seduced /
haue of our especiall fauour toward
you / translated for you / & gyuen out
vnto you / as well his said letter writ-
ten to vs / as our ans were also / made
vnto the same: By the sight wherof
ye may partely perceyue bothe what
the

the man is in hym selfe / and of what
sorte is his doctryne: whiche two thi
ges / if ye well pondre / ye shall soone
vnderstande his doctryne so abhomi
nable / y it must nedes make the man
odious / and shewe hym to be naught
were his lyueng in apparence neuer
so good / and the man him selfe of his
lyueng so openly naught & vycious /
that his open vices and boldely bo
sted wretchednesse / must nedes make
his doctryne suspected: And though
it bare as fayre a visage of holynesse /
as it nowe beareth a shameles open
face / of bolde presumption in synne /
farre ouer large / and in myschefe to
great and wyde sprede / for the good
byfar of Euaungelyke lyberte to co
uer it / but nat / as he wolde that you
shulde vnderstande it: Whiche thyn
ges by your wysedomes / our welbe
loued people ones perceyued / as in
this

this I tell worke I verily truste ye
shall/ I doutnat but your goodnesse
shall with goddes grace/ take suche
fruite therby/ as shalbe to the confort
of youre soules / to the reioyse of all
good men/ to the lette of his mysche-
uous purpose/ and to youre eternall
ioye here after: And if you do (as I
trust verily ye wyll) nat descāt vpon
scrypture/ no: truste to moche youre
owne commentes and interpretaty-
ons/ but in euery doute that shall in-
sourage/ lerne the truthe and enclyne
to the same/ by the aduice of your pa-
storall fathers of y^r soule/ it shall nat
onely encorage well lerned mē to set
forthe and translate in to our mother
tonge/ many good thynges and ver-
tuous/ whiche for feare of wrong ta-
kyng/ they dare nat yet do: but also
that ye/ by the good vse therof/ shall
take moche good and great spiritual
all pros

all proſp̄te / whiche thyng in you per-
ceyued / ſhall geue occaſyon that ſu-
che holy thynges / as yuell diſpoſed p-
ſons by falſe and erronious tranſla-
tion corrupted / Delyuer you to your
immynent peryll & diſtruction / gode
men and well lerned may be parcaſe
in tyme cōmyng the bolder / truely &
faythfully tranſlated / ſubſtancially
viewed and corrected / by ſuffycient
authorite to putte in your handes / to
your inwarde ſolace and goſtly com-
forte / to the full extirpation of all ſe-
ditionous errors / encrease of your de-
uotion and charitable faith to god /
eſtabliſhment of goddes grace / and
fauour towardeſ you / & therby good
workes with your dyggent endeuer
more plentifully ſpringyng in you
your ſynnes remyſed & forgyuen you
by his mercy : ye ſhall nat onely in he-
uyn attayne thoſe inſeſtimable rewar-
des

Des

des / & your merytes can nat of their
own nature / but of his lyberall good
nesse / with vertue of his passyon de
serue / but also by your good prayers
and intercessyōs / lyueng vertuously
in the lawes of god / and this realme
cause soner bynuerfall peace in chri
stendome / to ensue & folowe : whiche
thyng in erthe shulde be most desired
of all true christē men next after heuē /
to which place of ioy our lorde sende
me with you / where I had leuer
to be your seruaūt / than
here your kyng .

Valete .

The letter of Martyn Luther .

Unto the most mighty and noble
prince / lorde Henry the. viii. kyng
of Englande & of Fraunce /
his most benigne lorde .

Aug. 26

Grace

O Race & peace in Chryste Iesur
our lord and sauour. Amen.
Nat withstādyng most noble kyng/
& excellent pryncce/ I ought of reason
to be afrayde / tāttempt your highnesse
with lettes / whiche am well knowing
vnto my self / y your highnes is most
greuously displeased with my booke/
which I nat of myn own corage / but
by the instygation of them that dyde
nat well fauoure your highnesse / for
list hely & hastely set forth : neuerthe
lesse / I haue good conforte & stoma
ke to write / nat onely bycause of that
your kingly clemēcy / whiche is day
lye so moche tolde of vnto me / bothe
by wordes & wrytyng / of very many
men / that seing you be your selfe mor
tall / I can nat thinke you wyll beare
enemyte immortall : but also for as
moche as I haue by credyble psones
ben enformed / that y booke made out
against

agaynst me in the name of your high
nesse/ is nat the kynges of Englande
as crafty Sophisters wolde it shuld
seme: whiche/ whan they abused the
name of your highnesse/ cōsydred nat
in what peryll they put them selues/
by the sclaundring of a kyng/ and es
pecially aboue other / that monster &
cōmen hate of god and men / the car
Cardynall of yorke / that pestylence
of your realm: Wherefore/ I am now
so sore ashamed / that it yrketh and a
ballheth me to lyfte vp myne eye as
fore your highnesse/ whiche haue suf
fred my selfe to be with suche lyght
nesse moued agaynst suche & so great
a kyng by those workes of wycked
nesse/ namely being my self but dreg
ges and a worme/ whiche had ought
onely by contempte/ to haue been ey
ther ouercomyn or let alone: Also an
other thyng is/ whiche seriously cau
sed

sed me beyng neuer so byle/ yet for to
write/bycause your highnesse begyn
neth to fauour the gospel/ and were
nat a lytell wery of that sorte of un
gracious folkes. Verily that was
gospel in dede/that is to say/gladde
tidynges vnto my hert: Wherfore I
prostrate my selfe with these letters/
vnto the fete of your highnesse/as hu
bly as I can deuyce/ and beseeche for
the crosse and honour of Christ/ that
your highnesse wolde vouchsafe to
encline some thyng/and pardon me/
in whatsoeuer I haue offended your
highnesse/lyke as Christ prayed and
comaunded vs also/one to forgyue a
nother his dett: Moreover/ if your
highnesse thynke it nat to be refused/
that I make out another booke/ and
therin vsay my former wrytynge/ &
nowe on the contrary spde/ honour
the name of your highnesse/please it
your

your maiestie to gyue me some myl-
de token / & there shalbe no taryenge
in me / but I shall do it most gladly /
for though I be a man of no reputa-
tion / in cōparison of your highnesse:
yet myght we trust that no small fru-
te shuld growe vnto the gospel and
the glozie of god herby / if I myght
haue lyberte to write in the cause of
the gospel / vnto the kyng of Engla-
de. In the meane season our lord en-
eucrease your hyghnesse / as he hath
begon / that you may with full spy-
rite / bothe obey and fauour the gos-
pell: and he suffre nat your regall ea-
res and mynde to be holden with the
mischeuous voyces of those mermay-
des that can nothyng / but crye & Lus-
ther is an heretike: and it maye lyke
your highnesse to cōsyder what harme
can I teche / that teacheth none other
thyng / but that we must be saued by
the

the faythe of Jesu Chryste / some of
god: whiche for vs suffred / and was
rayled agayne / as witnesseth the gos
pell and the epytols of the apostels /
for this is the heed and foundatyon of
my doctryne: vpon whiche aftwarde
I buylde and teche charyte towarde
our neyghbour / obedyence vnto the
heedes and rulers of countrees / and
finally to crucifye the body of synne /
lyke as the doctrine of Christ comaū
deth: What yll is in these chapters of
doctryne: yet let the mater be looked
vpon / let it haue hearyng and iuge
ment fyrst: Why am I condempned /
neyther herde ne conuycte: Further
more / where I rebuke the abusyon of
popes / whiche teche other than these
foresayd chapters / and nat onely o
ther / but also clene contrary / and in
the meane tyme leanyng them selfe
vpon pōpe / money their belycs / pe / &
kyngs

kyngdomes/principalytees/ & euery
mannes rycheſſe / Dothe nat the very
comen people perceyue this & dāpne
it / and their owne ſelues be cōſtray-
ned to confelle it? Why do they nat a-
mende them ſelues and teche well / if
they wyl be without hate & blame?
Alſo your noble maieſty ſeeth / howe
great princes in Almayne fauoureth
my partie / and thāked be god / wolde
I ſhulde nat be condempned / vnto
whoſe company and nombꝛe / I pray
Chriſt he adde & adioyne your high-
neſſe / and ſeperate you from thoſe ty-
rannes of ſoules. Howe / what won-
der is it / though Ceſar and certayne
princes be ſoze agaynſt me? Dothe
nat natyons murmure agaynſt oure
lorde and his Chriſt? As the ſeconde
pſalme ſaith people ſtudy / kynges of
the erthe cōſpyre / and princes come
to gyder / in ſo moche / y it is moze to
be mar

be marueyled at / if any price or kyng
fauour & gossell / and I desyre with
all my hert inwardly / that I may o-
nes haue cause to reioyce & make con-
gratulatyon of this myracle in your
highnesse / and I pray god / by whose
fauour and assistece I write this let-
ter / that he so worke with my word
that the kyng of Englande may be
made shortly / the perfyte discypple of
Christ and professour of the gossell
and finally / most benigne lorde unto
Luther. Amen. Some ans were / if
it may lyke your highnesse I loke af-
ter / mylde and benigne: At Wytem-
burch / the fyrste day of Septembre /
the yere of our lorde / a . M . D . xlv .

Most humble subiecte unto
your regall maiesty / Mat-
tyn Luther / his owne hande

The ans

The ans were of the most
mighty & noble prync kyng he
ry the. viii. kyng of Englande &
of Fraunce/ Defeloz of the fayth
and lozde of Irelāde/ vnto the
letters of Martyn Luther.

Our letters wryt-
ten the fyrst day of Sep-
tembre/ we haue recey-
ued the. xx. day of Mar-
che: In whiche ye write
your selfe/to be sorie and ashamed/
that ye folply & hastely/ nat of your
owne mynde: but by the instyg-
ation of other/ suche as lytell fauou-
red me/dyd put out your boke agaynst
me/with whiche ye knowe your selfe
that ye haue sore offended me/ And
therfore haue cause to be i drede and
shame

Shame to write vnto me. Nat with-
standyng/ye saye that ye be the more
bolde nowe to write vnto me/nat on-
ly bycause ye perceyue my benigne
suche / that cōsydring my selfe a man
mortall/ I wyl nat beare immortal
ennemyte : but also for as moche/as ye
by credible enformation/ vnderstāde
that the booke put forth in my name/
for the assertyon of the Sacramētes
was nat myn own/ but fraudulently
devised by false Sophisters/to myn
ignominy and rebuke/and specially
by the Cardynall of yorke/ whom ye
call a monster/ odious to god & man/
and the pestylēce of my realme: And
therfore ye say/that ye be nowe asha-
med to lyfte vp your eye to me/that
haue of lightnes so suffred your self
to be moued agaynst suche a kynge/
whiche natwithstādyng/ye write y
ye be forced and compelled earnestly
to write

to write vnto me / bycause þ I haue
nowe begon to heare fauoure to the
gospell / whiche is (as ye sape) ioy
full tidynge to your herte / wherein
ye beseeche god to encrease me / that I
may with hole hert obey and fauour
the gospell : And þ he suffre nat myn
eares to be occupied with the pesty
lent voyces of those Serenis / which
can nothyng els do / but crye out that
Luther is an heretyke .

¶ Ye write also / þ ye wolde I shulde
consyder / that there can be no harme
in your doctryne / syth ye teche (as ye
say) nothing els / but onely that man
must nedes be saued / in the faythe of
Jesu Christ : And þ vpon this founda
tion / ye bylde charite to your nerygh
bours and obeydience to your gouer
nours / with the crucifyng of þ body
of synne : And in these ye desyre to be

B.ii. herdc /

herde / moche marueyling that ye be
condempned vnder herde and vncouyct:
Then after your accustomed maner /
ye rayle vpon the church of Rome:
boastyng y many princes of Almayne
take your parte / & that it is no mar-
ueyle / though the Emperour & some
other princes and people pursue you /
but rather were it wondre that any
wolde holde with you / for as moch as
alwaye princes and people be (as ye
say) enemyes to Christ : wysshinge /
that ye myght ones se that myracle /
that by god workig with your good
wordes / I might be fully tourned to
be one of those that might fauour the
gospell / and be a fauourer of yours:
Requyring and besechyng me in dy-
uers partes of your letter to pardon
you / that ye haue offeded me by your
boke / and offerynge your selfe / if it so
stade with my pleasure / that ye wyl-
write

write & put out another booke to my
prayse / recantynge and reuokynge all
suche wordes / as ye haue in your o-
ther booke written to the contrary / af-
firming also / that no litell frute were
like to growe therof / if ye might ha-
ue leaue / at liberte to write to y^e king
of Englands / cōcernyng the gospell
of god. ¶ These be Luther all thyng-
es / whiche were in your letter con-
tayned: In whiche / as we right well
perceyue your couert fraudulent pur-
pose / so shall we on the other syde / af-
ter our accustomed playmiesse (lest
your crafty wayes might abuse gods
simple folke) to euery poynt geue
you trewe and open answeres.

¶ Where ye write / ye be ashamed of
your booke written agaynst me / I am
nat very sure / whyder ye saye trewe
therin : but of one thyng I am very
sure /

sure/ that ye haue good cause to be a-
shamed/ nat onely of that booke/ but
also of a great meyny mo than that/
they beyng suche as they be: nothyng
els cōtayning/ but errours and here-
syes / neyther by reason no: lernynge
proued/ but onely by shamelesse bold-
nesse affyrmed: Alowynge your selfe/
to be as good o: better authour/ than
any afore your tyme hath ben / o: be
nowe. And as touchyng your booke
written agaynst me/ who so solycited
o: prouoked you to put that forth/ eas-
ther seemed to haue be your puell wyl-
let/ than myne/ your booke being such
as the maker coude theroof haue but
rebuke/ and myn therby be moche ho-
noured: Against which booke of myn
your booke declared/ y pe coude fynde
no wyse worde to write/ no: alledge
authour of substance agaynst it/ whi-
che thyng is ynough (as I thynke)
foz

for the reders or hearers/ to dyscusse/
whiche of vs is in the righter faith:
And although ye sayne your selfe to
thynke my boke nat myne owne/ but
to my rebuke (as it lyketh you to as-
fyrme) put out by subtell sophisters:
yet it is well knowen for myn/ and I
for myne auowe it: and as for the re-
buke/ though ye dissimule it/ yet may
all the worlde well pceyue/ how mo-
che it fretteth your stomake: that nat
onely my worke / hath so highly to
myne honour ben approued of many
wyse and good men/ but specially of
that holy see Apostolyke also/ of who
saynt Hierome rekened it suffycient/
that his faith were approued/ in whi-
che neuerthelesse / if any good thyng
be/ I do ascrybe it to hym / of whom
all goodnesse cometh/ and nat to me:
Howebeit/ this delyteth me nat a ly-
tell/ that as symple as my boke was
(for

(for I knowe well though myn owne
imbecillitie) yet someche more feble
was your cause / that my booke for so
farre as it touched (that is to wytte/
the Sacramentes of Christes church)
nat onely cleue wyped away / all
that ever ye had blasphemously write
ten agaynst them befoze: but also / all
that ever sythens ye pnciously have
written agaynst the / and drove you
to the wrytyng of that furious booke/
by whiche all the worlde well pcey
ued / that ye were for angre fallen (as
who sayth) in a very fransy: In whi
che booke / all wytte / lernyng / and ho
nesty forgotten: ye nothyng e alledge
but mere sturcillite / furious babling
braulyng / and conuptionous raplyng:
Where as I refelled your erronpous
opinpons (nat without charpte and
laboure of your amedement) by effe
ctuell reason and euydent scripture:
nat

nat interpreted after myne owne fan-
tasye (as ye do by yowes) but by the
olde holy fathers of Christ church
nat medlig therein / with any of those
whom ye call Sophysters / which be
men in dede / good / vertuous / & con-
tyng: Whom ye therfore call Sophi-
sters / by cause that euery substātyall
reason / by which they confoude your
soly / ye wolde were enfamed / vnder
the name of Sophistry.

¶ And where as your pestilent tong
is so leude / to rayle vpon the most re-
uerende father in god / the lord Le-
gate / Cardynall of yorke / our chiefe
counsaillour & Chaunceller / it greueth
hym lytell (I wot well) to be rayled
vpon / with þe blasphemous tōg / that
rayleth and rageth against Christes
hole church / his saint / his apostles /
his holy mother / and hym selfe / as it
euyr

evidently (as well by many partes
of your pestilent bores/as by the fur-
tious act of your faction) appereth
And his fatherhode now is & shalbe
so moche in more cordyall fauoure
with me/ In how moche I perceyue
hym to be the depar in the hatred of
you/ or other suche as ye be: Whome
where ye call/ the pestilence of my re-
alme/ I purpose to gyue you no reck-
nyng / what mannfolde good frute
my realme & I receyue by his fayth
full dilygence/ labour/ traucyle and
wylsedome: Howbeit/ all other thyn-
ges set a parte/ it well appereth/ that
his fatherhode is in this one poynt/
to my realme very gode and holsome
in that he conformable to my mynde
and accordyng to my comaundement/
studiously pourgeth my realm from
the pestilent contagion of your facti-
ous heresyes: With whiche among/
there

there entreth some in to my Realme
right licke/ out of such places as your
unholysome brethe hath infected/ who
as they haue be founden/ we haue by
the holysome and good dyligence of the
sayd most reuerende father/ nat only
kept of from thenfecting of our owne
people/ but haue also with right cha-
ritable handelyng/ holpen and cured
them: for as for our owne subiectes
we trust in goddes help / haue & shall
haue/ I praythe in your erroneous
opinyōs/ what soeuer hope ye be put
in/ either by other wayes / or by one
or two freeres apostataes/ run out of
our realme/ raignyng in riote & un-
thriftye libertie with you/ of whome
we reke our Realme so well ryddes
that if there were any mo suche here
(as we truste there be nat many) we
wolde ye had them to.

¶ It is

It is a gladd tidynge to your
hert/ye say/that I now haue begon
to beare fauoure to the Gospell/ as
though I had neuer fauoured þe gosc
pell before: Howbeit þe I haue nat so
late (as ye make for) begon to loue &
reuerently rede the Gospell/ though
ye lyst to dissymule it: yet/ ye ryght
well perceyue/ by that I haue all red
by the playne gospell disproved euery
dectly/ some of your pernicious heres
ies/ wherby ye well fynde/ that this
is nat the fyrst tyme that I haue en
termedled me with the said gospell:
Wherfore wete ye well/ the Gospell
longe hath ben/ and euer shal be/ my
chefe study: as the doctryne most hol
some to every man that wyl/ in þe stu
dy therof/ vse a way contrary to that
that ye do: Whiche in the interpreta
tion therof/ vse to folowe your owne
fantastical inuention/ agaynst all the
worlde

woulde besyde / contrary to the coun-
saile of the wyse man / that saythe:

Sonne / leaue nat vnto thyne owne **Fili ne int**
wyte / nor take nat thy selfe for a wyse **taris pru-**
man: But as for me / I well knowe **dentie tue**
and knowledge / that I am vnable of **et ne sapi-**
my selfe to the vnderstandyng theroff **ens uideri**
and therfore calling for goddys helpe / **uelis in oc**
most humbly submitte my selfe to the **culis tuis.**
determinacion of Chrystes churchel
and interpretations of the olde holy
fathers / whom his goodnesse plentu-
ously lightned with lernyng / illumi-
ned with grace / fuentished with faith
garnysshed with good workes / and
finally / with many myracles declar-
ed their faith and lyuenge to lyke
hym: Where ye on the contrary syde /
settyng all these olde sayntes at nought /
and villanously blasphemynge their
memories / procuring the detractyon
of their honour / lest the reuerence and
estymacion

estimation of their holy lynes shulde
stande in your light/ admitte no man-
nes wyte but your own (whiche onely
you admitte in all thing) and defend-
yng a manyfest foly for wysedome/
an open false heresy for a truthe/ haue
nothyng els to stande by/ but onely
crye out that the scripture is euident
for your parte: and that all that euer
toke it otherwyse/ were but fooles.
Were they neuer so many/ neuer so
wyse/ neuer so well lerned/ neuer so
holy: And whan ye haue thus well &
worshipfully quitte your selfe in wor-
des/ than instigate and sette out rude
rebellious people/ vnder pretext of
Euangelicall lyberte/ to run out and
fyght for your faction.

If any man had so lytell wytte to
dout/ which of these two ways were
the better/ yours nowe newe begon/
oꝝ the

of the saythe of the olde fathers: our
sayour putteth vs out of doubte/
where he saythe: By their frutes ye **Ex fructi-**
shall knowe them: for of the no man **bus eorum**
douteth/ but they were good men & **cognosce-**
of holy lyueng/ seruyng god/ in fa- **tis eos.**
syng/ prayer/ and chastyte: And all
their writynge full of charite/ and of
you/ men dout as lytell/ whan they se
that all your doynge began of enuy &
presumption/ procedeth with rancour
and malyce/ blowen forth with pride
and baynglozie/ & endeth in lechery:
And therfore/ cloke ye neuer so moch
your doctryne / vnder the pretexte of
euangelycall lyberte: nat withstan-
dyng/ that I knowe howe sklendre
myne owne lernyng is/ yet is it nat
so sklendre/ that ye can make me be-
leue that ye meane well/ whan ye spe-
ke fast of y^e spirite/ and fall all to the
fleshe: Whan ye make/ as ye wolde
exhort

exhort all the worlde to lyue after the
gospell/ and than exhorte me fro cha-
stite/ to which the gospell effectually
counsayleth: and forsake your selfe/
your bowed chastyte / promysed and
dedycate to god/ to the keppinge and
obseruaunce wherof/ all holy scrip-
tures byndeth you.

E ye write that ye be ashamed to lift
bp your eyen to me/for that ye shulde
of lightnesse suffice your selfe to be so
sore moued by thynstigation of yuell
folke to write such a boke agaisnt me:
But I moche marueile in good faith
that ye be nat i earnest ashamed to lyft
bp your eyes and loke/ eyther vpon
god or good man/that haue suffered
your selfe by the deuyls instigation/
to fall in that lyghtnesse of wyte/ that
for the folly of your fleshe/ ye beyng
a freere haue taken a Nonne: a nat
onely

onely byolate her (whiche if ye had
done among the olde Romayns that
were paynims / she shulde haue been
buried quicke / and ye beaten to deth)
but also which moche worse is / haue
opely married her / & by that meanes o-
penly abuse her in synne / with y wonder
of the worlde and abhomyuable
contempte / as well of the sacrament
of Matrimonye / as of youre bothe
vowes of chastite. And that worst is
of all / where ye shulde be ashamed &
sorie for this heynous dedes / in stede
of repentaunce ye take therein pride /
and so farre be fro the desyre of for-
gyuenesse of your own synne / that ye
by your bokes / exhorde other buthres
tes therto

¶ And in this doyng / it is no mar-
ueyle / though ye wolde that men had
no reuerence to the olde holy fathers.

¶ For

*Conuentibus
nō solum nu-
bere / sed etiā
velle damna-
bile est.*

For who so belcue y they were good/
must nedes perceyue y ye be nought
which bothe teache and do so many
fessly the contrary of their dedes and
doctryne. For who can lyke a freres
marpage / if he sette ought by saynt
Hierome: for to the that hath bowed
chastite/ saith this holy man/ it is dā-
nable/ nat only to wedde in dede/ but
also to wyll o: wyll he it. Rede well
his Epystell written to the Nonne y
was gotten with chylde/ & his other
to the Deacon that dyde that synfull
dede: And therin/ & in other lyke let-
ters and holy writyng of olde holy fa-
thers/ lerne to repent your owne fau-
tes/ rather than in makynge bokes for
the defence of your vnexcusable syn/
to drawe by your yuell example & vn-
gratpous counsaile / more wretched
company with you to the deuyll.

Cye that

Cye that so moche boast your selfe of
holy scripture/ I marueyle ye can set
so lytell by your bowe/ whan ye rede
therin this holy sayeng: If thou ha-
ue any thyng bowed to god / Delay
nat the perfozmyng therof: for an vn-
faithfull promyse displeaseth god.

Rede ye nat also there these wordes:

To your lord god make ye bowes/
and fulfyll the: What say ye by these
wordes/ whan thou hast made a bowe
to thy lord god/ come of and pforme
it: for thy lord god will haue a rek-
nyng therof. And if thou dye/ it wyll
be layde to thy charge for a syn: But
ye reken I trowe / holy bowes of fa-
stynge and chastyte/ scruple cerymo-
nies of Moyses lawe / for your wri-
tyng and lyueng/ semeth to reken the
Euaungelycall lybertie of the newe
lawe/ to stāde in lyueng after liking:
but the prophete I saye sayde/ that in

C.ii. that

*Si qd vouisti
deo ne mora-
ris reddere
displicet enim
deo infidelis
promissio.*

*Conete & red-
dite / dño deo
vestro.*

*Quum vos
tum uoueris
dño deo tuo
non tardabis
reddere: quia
requirit illud
dñs de9 tuus
et si moratus
fueris reputa-
bitur etiā tibi
in peccatum.*

In die illa
nota uoue
būt domio
et soluent

that tyme (meaning y tyme of Chri-
stes lawe) they shall bowe bowes to
our lord and performe the shewing
that bowes shulde haue in Chri-
stes lawe more strength / & be better kept /
than in the olde lawe: Wherof god
shewed example / whan he toke ven-
geaunce vpon Ananias and his wife
for that they had broken their bowe
to god / i keepyng a syde some of their
owne money / Whervpon holy saynt
Gregorie / as though he myght seme
to speke to your lēman and you (for
weddig was it none y ye were wed-
ded with) saithe in this wyse.

Ananias deo
pecunias vo-
uerat / quas
post victus p
suasione dia-
boli subtraxit.
Sed qua mor-
te mulcrat⁹ est
scis. Si ergo
ille mortis pe

Ananyas vowed money to god / whi-
che he afterwarde ouercomen by the
deuylls enticement withdrewe / but
what dethe he was punysshed with
thou knowest. Than / if he was wor-
thy dethe / that toke away fro god a
gayn / that money that he gaue hym:

Consy

Confydye/ howe great peryll in god
des iugement thou shalt be worthy/
whiche hast taken fro almighty god/
nat money/ but thyn owne selfe/ whō
thou gauest vnto hym/ whan thou to
kest the habyte of a mōke. What say
ye Luther? What saythe your leude
lēman to this? If ye knowleged yo
synne for synne: If ye were for your
synne soze/ though ye fyll by fraylte
yet were there hope of amendement/
as was in Mary Magdalene/ Da
uid/ and many other: but now what
hope is there of you / if ye persyst in
the defence of your fault / with y bo
stygng of your leudnesse/ whan ye call
your vyce vertue/ and the vtue vyce/
fall ye nat in this doing/ depe in the
maledictyon / that I saye spake of/
whan he said: Wo may ye be that call
good yuell/ and yuell good/ puttyng
darknesse to be lyght/ and light to be
darknesse/

ritulo dignus
fuit / qui eos
quos dederat
nummos deo
abstulit. Con
sidera quanto
periculo i di
uio iudicio di
gnus eris qui
non nummos
sed te ipsum
deo omnipotent
cui te sub mo
nachali habi
tu donaueras
subtraxisti.

He qui dicit
bonum malū/
& malū bonū/
ponētes tene
bras lucem/ et

*lucē tenebras
amarū induls
ce / et dulce in
amarum.*

**darknesse / bytter for s^t wete / & s^t wete
for bitter. Now / whan ye regard all
these scriptures nothyng / whan ye
wrest them to your vnreasonable ap
petyte / whan ye contempne the inter
pretations of holy fathers ther vpon /
whan ye set at nought their holsome
doctryne / conformed by their vertu
ous lyueng: and against all these / set
your owne sensualityte / and with bru
tall reasōs / rayle agaynst all bowes
(so manifest and heynous an heresy /
that there neyther hath been herde a
greater or a moze open) yet ye pray
god that he suffre nat myne eares to
be occupied with the pestylent voy
ce of those Serenys / whiche can no
thyng els / but crye out that Luther
is an heretyke. Where as I knowe
in this behalfe no greater Serene /
than your owne workes / whiche al
most crye nothyng els in myn eares /
than**

than that Luther is an heretyke: so
farforthe / that I moche marueyle /
howe ye maye for shame saye to me /
that ye teache no thyng / but that the
saluation of man muste nedes a ryse
by the faith of Iesu Christ / the son
of god / that for vs suffered his passion
and rose agayne / and that vpon this
foundation / ye buylde and teche cha-
ryte towarde oure neyghbours / and
obedience towarde the rulers / & the
crucifyeng of the body of synne.

¶ Wolde god Luther / y these word
of yours were as trewe / as I knowe
them for contrary: For what charite
bylde you vpon fayth / whan ye teche
that faythe alone without good wor-
kes suffyleth: For albeit that in your
boke made agaynst me / waxinge for
shame halfe wery to here therof: ye
layde to my charge / that I dyd ther-
in mylke

Sacrilegium
est et imple-
tas velle deo
placere per
opera et non
per solam fi-
dem.

Ita vides q̃
diues sit ho-
mo christian⁹
siue baptisat⁹
qui etiam vo-
lens non pos-
test p̃dere sa-
lutem suam
quantiscunq̃
peccatis nisi
nolit credere.

in mylre reporte you/ yet dyde ye nat
onely make none erthly and were to
your owne wordes/ whiche I layde
to your charge/ openly prouynge in
you/ that detestable heresy: but also
sayd the same agayne in the selfe bo-
ke/ In whiche ye pretende your selfe
to haue ben wroḡfully charged ther-
with before/ sayeng: That sacrilege
it is & wickednesse/ to haue any wyll
to please god by good workes/ and
nat by onely faythe: whiche wordes
be as open / as those that ye wrote be-
fore in Babilonyca / where ye write
this sentence: Thus thou seest (saye
ye) how riche is a christen man / or he
that is baptysed/ whiche though he
wolde/ can nat lese his saluation/ by
any synnes / be they neuer so great:
but if he wyll nat beleue / for no syn
can dampne hym / but onely lacke of
beleue/ for as for all other synnes/ if
there

there stande styll oꝛ coe agayn sayth
 and credece in goddes promyse/ that
 god made to his sacrament of Bap-
 tyme/ they be supped vp in a moment
 by the same faith. These wordes of
 yours shewe so manifestly what ye
 meane/ that there neyther nedeth noꝛ
 boteth any glose: It can receue no co-
 lour/ but that contrary to Chyestes
 wordes/ the waye is strayte and na-
 rowe that leadeth to heuyn/ ye/ with
 your Euangelycall lyberte/ make a
 brode and easy waye thider/ to wyne
 you fauour of the people/ teachyng
 that it shalbe ynough to beleue god-
 des promyse/ without any labour of
 good workes/ whiche is farre fro the
 mynde of saynt Paule/ whiche tea-
 cheth vs a faith that worketh by loue
 and also sayth. If ye be in the faith
 of Christ proue you þ: whiche profe
 cannot be/ but by good workes: For

Nulla enim
 peccata eum
 possunt dāna-
 re nisi sola
 incredulitas /
 cetera omnia /
 si radeat vel
 stet fides in
 promissionem
 diuinā bap-
 tismo factam / i
 momento ab-
 sorbenter per
 eandem fidē.

Angusta ē
 uia que du-
 cit ad ce-
 lum.

Si estis in
 fide christi
 uos ipsi p-
 bate.

as scrip

**Qui operas
tur iusticiā ac
cept⁹ est deo.**

**Filioli nemo
vos seducat/
qui facit iusti
ciā iustus est.**

**Tu credis qd
vñs est de⁹/
et demōes cre
dit et contres
miscit. In hoc
te min⁹ mali
sunt quia non
times.**

as scripture sayth: He that worketh
rightuouſnes/ is accepted with god:
And saynt Iohan spekyng/ agaynst
suche seductours as begyle men with
a bayne ydell and a deed faith/ sayth:
My chyldezen / lette no man begyle
you/ he that iustly dothe/ he is iuste &
rightuous/ for els to beleue of youre
facion/ without good workes & bold
ly to lyue in vice and wretchednesse/
with presumptuous hope / that your
faith shall suppe by all your synnes
it is a faith worse than deuill/ The
for as saynt James saith: Thou be
leuest that there is one god/ so dothe
deuylls/ and trymble for drede: In
this they be nat so yuell as thou / for
thou fearest nat.

¶ And verily/ with that opinyon of
your onely faith/ ye putte awaye all
feare of god/ whan ye say that a man
though

though he wolde neuer so sayn (how
vngnatiue soeuer his dede be) can nat
be damned / but if he will nat beleue:
thā / if this were true / there shulde no
mā nedde to fere god no maner away /
neither by fere of his iugement / nor
iust punishment / nor by initiall or fi
lyall. For what nedeth a man to fere
god / if onely beleue may saue hym /
or what boteth a man to feare hell / or
to labour for heuen / or to feare the dis
pleasure of almighty god / if a bare
faith may saue his soule. And also /
where as ye put cleue away by your
assertions / all feare of goddes iuge
ment from the induction of the sacra
ment of penance / & wolde that only
by loue we shulde attayne the same /
herem ye wolde do great wronge to
all synners / though ye by your wor
kes pretende the fauour / for ye wolde
take away one of the best meanes to
attayne

Ad quem res
spiciam dicit
dñs nisi ad hu
mitem et quie
tum et timens
tē sermones
meos.

attayne y very p̄fyt loue of god/whi
che loue in hym selfe/ encludeth a cer
tayne feare. And I feare me/ that in
the pylgrimage of this present lyfe/
loue is right syldome very sure if we
sette a syde all feare/ & make our selfe
to sure: For as holy scripture saith:
Unto whō saith our lord shall I loke
but vpon an humble man and a quyet/
and hym that dredeth my wordes/by
whiche appeteth well/ that without
dredes of goddes wordes/ he wyl nat
loke vpon a man: wherunto well ac
cordeth the wordes of scripture/ whi
che saith: But if thou holde thy selfe
continually in the feare of god/ sone
shall thyn house be subuerted. Thus
may ye se Luther what so euer ye say
feare may nat well in this worlde be
for borne/ but if we wolde haue god
tourne his face from vs/ & our house
ouer tourned vpon our heed/ & futely
in scrip

in scripture / who so that redeth shall
well fynde that the gyftes and callyn
ges of god / be dyuers and in sondrie
wayes deuyled / amōges whiche / ser
uyle drede is one / and yet all to one
ende / without whiche medyatōns &
meanes / the synner can nat alwayes
attayne at the fyrst / that persyte cha
rite that causeth saluation. Wherefore
what worse counsaile can ye gyue to
synners / thā to aduise them to leaue /
those remedies & meanes / by whiche
they may be pulled from syn / & grati
ously drawen to god: And of trouthe
there is nat lightly any other waye /
by which mē be drawen more often /
noz yet in the begynning more strōg
lye / than by that feare that is caste in
to the herte / by the depe cōsyderation
of the terrible paynes of hell / which
thyng was the very cause / for which
our mercifull Sauour dyd cast that
feare

**Timeo es q̄
quā occiderit
habes potesta-
tem mittere in
gehennam.**

**Timor expel-
lit peccatum.**

**Qui sine ti-
more est, non
poterit iusti-
ficari.**

feare before the eyes of his blessed a-
postles/ whan he said vnto the: Drede
hym / whiche whan he hath kylled/
hath also power to cast in to hell/ and
therfore whā this was said to y apo-
stels: let no mā thike this fere a thinge
of so lytell weight to sely synners/ &
nat yet so verily penytentes in dede/
as deuising therupon and goynge a-
bout to be. To whome/ what can be
more holssome than feare / whiche as
scripture saith/ putteth syn out / and
he that is without feare can nat be iu-
stified. And ye wolde haue feare of
goddes iugement and punishment/
nat onely taken fro contrition / whi-
che is the moost comune waye y dra-
weth men from synne: but also to the
ende/ that men shulde in synne pre-
sume vpon their faith/ ye wolde ha-
ue all feare taken fro the loue of god:
where as holy scripture rekeneth fea-
re away/

re away / to attayne the loue of god/
foz he saith. The feare of god / is the
begynnyng of loue / ye and also thert
neth (as I haue sayde) that excepte
thou kepe thy selfe continually in the
feare of god / thyne house shall soone
be subuerted. The scripture besydes
this well declareth also / howe great
strength feare hath towarde faith /
whan he saith : they that feare god
wyl beleue his worde / and they that
feare hym / wyl seke and enserche /
what thynges stande with his plea-
sure. And yet ouer all this / holy scrip-
ture teacheth vs that wysedome / also
taketh his beginnyng of feare / foz he
saith : The beginnyng of wysedom
is drede of god . Lo Luther / here ye
se that feare which ye set so lytell by /
the holy scripture (by whiche ye ma-
ke / as though ye set moche) ioyne
nat onely with wysedome and faith
but

*Timor domini
est initium dilectionis.*

*Qui timet do-
minum non erubet
in creduli ver-
bo illius / quod
mentem induens
que beneplaci-
ta sunt ei.*

*In ista sapien-
tia timor domini.*

but also to loue/during the tyme that
we wandre in the pilgymage of this
worlde/ and nat without good cause
For surely/whan a man is by y feare
of goddes iugemēt withdrawn fro
the folowynge of synne (which tour-
neth his mynde from god) he is & ne-
des must be/the more fyt both to loue
god/and be beloued of him. For whi-
che cause/ the holy prophete Dauid/
percepyng the great profyte of that
necessary feare / hertely praycd god/
that this feare might nat onely be set
hym: but also strongly / with his grete
and payne stricken in to hym/ crieng
to god in this wise. Kote o2 fastyn in
my fless he/ thy feare/ for I haue been
a serde of thy iugementes: so sheweth
he/ that he hath nat onely feared god-
des iugementes/ but he despyeth also
to haue that drede depely fastened in
in his herte. And wherto wolde god
haue

Confite in il-
more tuo car-
nes meas a
iudicis enim
tuis timui.

haue gyuen vs warnyng of hell/ and
threten vs therwith/ except the feare
therof shulde haue been/ as it were a
bytte or a bridell to refrayne vs from
synne/ and to bringe vs and p̄serue
vs in charite/ and his fauour. Where-
fore/ sithe it is euident that ye take a
waye this feare/ and openly write a-
gaynst good woꝝkes/ contempnyng
in penitentes all satisfaction: Howe
shamelesse are ye to write ȳ ye vpon
faith do edifye charite/ whan as I ha-
ue expꝛessly pꝛoued by your owne wri-
tyng that ye buylde vpon your fayth
right nought but yuell woꝝkes in te-
chyng that onely faith alone suffiseth
and manifestly cōtempne good woꝝ-
kes/ and gyue boldnesse largely to
woꝝke yuell without feare/ teachyng
that faythe alone shall suppe vp all
our synnes/ namely as ye desyue yor
faith/ where ye say that faith can nat

D be in

*fides esse
nullo modo
potest nisi sit*

vinax quedā
et indubitata
opinio qua ho
mo certus est
super omnem
certitudinem
se placere deo
se deum habe
re propitium
et ignoscere in
omnibus q̄
fecerit aut ges
serit.

Frustra sibi
de sola fide
blanditur qui
bonis morib⁹
non utitur.

Fides appels

be in no wyse / but if it be a certayne
lyuely & vndouted oppynion / by whi
che a man is certayne aboue all cer
taynte y he pleaseh god / & that god
hath hym in fauour / and pardoneth
hym in all that euer he dothe / by whi
che wordes ye cōmaūde an high pre
sumptuous faith / wpylling men to re
ken and accompt them selve nat only
sure of goddes fauoure / but also so
highly in his fauour / that they maye
be bolde to offende hym / as thoughe
he wyl for mannes onely faith / par
done and forgyue all their fautes .
And y suche a faith wyl as ye wrot
in Babilonica / suppe bp all their sin
nes which faith is cōtrary to y / whi
che olde doctours teche : for holy Iho
doze saith / that man whiche wyl nat
vse no good dedes doth folisthly flat
ter hym selve with a bare faith. And
also saynt Augustyne affyrmeth / that
faith

faith beareth his name in latyn of
 two syllables / the one belongeth to
 the dede / the other to the sayenge. I
 aske y^e faith saynt Augustyne / wheder
 thou beleuest or nay / thou art werest
 ye : than do as thou sayest / and than
 hast thou faith. But what auayleth
 to lay you the wordes of your auou-
 ry saynt Augustyne / out of whose or-
 der ye be come in apostasye : Wherto
 shulde I lay you the auctorite of any
 of the olde holy fathers / whom ye set
 tynge all at nought / Dare boldly con-
 tende and affyrme that there is none
 other way to faith / nor that sayth is
 none other maner thyng / but suche
 as ye defyne wrong / which your wrō-
 ge defynition of faith / albeit ye wold
 haue it beare a cloke / and be taken as
 though it were formed and persyted
 with charite : yet shall ye neuer make
 any mā that knoweth the right sayth

lars est ab eo
 q^{uod} fit. due sylla-
 be sonant quā
 dicitur fides /
 prima a facto
 secunda a dī-
 cto. interrogo
 te ergo vtrum
 credas dīcis
 credo fac qd
 dīcis et fides
 est.

D. ii. of Christ

**Qui diligit de-
um / mandata
eius habet et
seruat.**

of Christ in that poynt to beleue you
whan you make your faith care so ly-
tell for good workes / and so lyght-
ly supping vp all synnes that it must
nedes gyue all myscheuous bntzys-
tes a great audacite and boldnesse of
bngratiuous lyueng / for vpon the o-
ther syde the blessed Apostell saith /
in them that are of age the very true
faith is that / whiche worketh with
loue: And saynt Iohan also saith / he
that loueth god / hath and obserueth
his comaundementes / so after bothe
their myndes / the one of faith the o-
ther of loue / ye must of necessitye (as
holy scripture saith: Declyne frome
puell and do good / and nat to rest in
that ydell and errogant faith / by whi-
che ye thynke and ymagen your selfe
sure and certayne / aboue all certayne-
te / that god is well pleased with you
and eyther approueth or pardoneth /
all that

all that euer ye do : For if that were
so that holy man Job / whiche was of
goddes owne mouthe called so good
and rightuous / that there was none
lyke hym in the erth / wolde neuer ha
ue been so tymeuous and fearfull / as
to haue sayde : I feared all my woꝝ
kes / well wittynge that thou sparest
nat the synner.

*Herebar omnia
maopera mea
sciens q non
parceres delinquenti.*

Nowe where ye write that faythe
must be lyuely / that graunt I well /
but how cā it be lyuely without loue
and he loueth nat god / as the Euan
gelyst saith / that kepeth nat his com
maundementes / noꝝ he that is of age
kepeth nat the cōmaundemētes / that
laboureth nat in good woꝝk : Wher
vpon it well and consequently folo
weth / y your faith setting good woꝝ
kes at nought / can in no wyse be lyue
ly / but must nedes be suche a faith / as
saynt

*fides sine
operibus mor-
tua est.*

*Iugum meū
suave est et
onus meum
leue.*

saynt James the apostell reproveth/
where he saith: Faith without good
workes is deed. Over this/ if that be
trewe that your selfe affyrme in your
sermons of the pceptes/ that goddys
cōmaundementes/ namely the nyynth
and y tēth can of no man (be he neuer
so good) in any maner wyse be kepte
contrary to y / that Christ semeth to
meane / where he saithe / my yoke is
softe and easy/ and my burden lyght/
but as I said/ if ye say true y goddes
cōmaūdemētes can i no wise be kept/
¶ god is nat loued/ but if his cōmaū-
demētes be kept/ no lyfe is there non
in faith/ except y god be loued/ se ye
nat now y of your owne word/ ye fal
agayne to the fyrst poynt/ that faith
whiche (as ye say) must nedes be ly-
uely / ye bring it in to suche case that
it must nedes be deed/ but your entēt
may facilly be pceyued: For as your
workes

woꝝkes do shewe / ye wolde eyther y
 men shulde presume to beleue y faith
 were as an instrument to pꝛouoke men
 to synne / and to gyue them boldnesse
 that faith shall suppe vp all their syn
 nes / how great soeuer they be / to the
 entent that men shulde neglect good
 woꝝkes / and remayne in high pꝛesup
 tion / whiche is contrary to scripture
 whiche saith: O most wicked pꝛesup
 tion / wherof were thou made / oꝛ els
 ye sette it in that high pꝛicke / though
 with imptinate termes / which fewe
 oꝛ none can attayne vnto / bringynge
 in therby men in to desperation / to y
 entent that desperation ones rooted /
 all care of good lyueng layd a parte
 they shulde ron out at large in to all
 kynde of vytiuousnesse / and than ye
 myght saye by them as saynt Paule
 saythe / ad Ephe. They dispeyꝛunge /
 haue gyuen them selfe to lechery / and
 the woꝝ

O pꝛesup
 tio
 neqꝛissima vna
 de creatis es.

Desperantes
 semetipsos
 tradiderunt im
 pudicie in

operationē i
mundicie ois
in auariciam.

Non credit
frustra errore
decept⁹ quod
aliquo precio
redimendus
sit.

the working of all vncleanness / whiche
the thyng ye procure vnder pretence
of lyberte. And also the sayeng of ho
ly Job / whiche saith to desperate fol
kes / he beleueth nat vainly deceyued
by errour / that he shulde be redeemed
by any price / wherby men maye par
fitely perceyue your doctryne & prea
chyng expzelly naught / which wolde
gyue to men no meane way in faithe
but eyther that / whiche the blyndest
maye perceyue naught / or that waye
whiche the best can skante attayne /
nor neyther by the one waye nor the
other / nothyng els procure or go a
bout / but to fynde the meanes / that
eyther the boldnesse of faithe optay
ned / or the dispeyre of optaynyng
myght driue men in to a bolde lyber
te of leude lyueng / whiche is the one
ly thyng that ye labour to bringe in
custome vnder the name and cloke of

Euan

Euangelycall fredome. And this is
the charyte/ that ye buylde vpon the
foundation of your deed faith.

Nowe where ye write/ y^e ye bylde
vpon your faith obedience towarde
gouernars/ who seeth nat how shæ-
lesse an vntrouth ye write theri/ whā
there is no man but he knoweth how
obstinately ye teache that no christen
man can be bouiden by any lawes / of
which the gouernours be ministers:
And also howe ye sette at nought/ all
the holy generall counsailes that euer
haue ben of Christes church: for y^e
execucion of whiche / your vngraty-
ous heresy / ye with other detestable
heretykes/ brenned vp the holy Can-
nōs with open derisyon and rude vp-
landiss he people by you incensed/ ha-
ue rysen in plūpes agaynst their go-
uernours/ to their owne destructyon
and

and your shame.

Howe can ye for shame say that ye buylde vpon your faith the crucifyng of the body of syn/ whan ye byld vpon your deed faith/ the negligence of prayers / the vilypensyon of holy dayes/ the cōtempt of fastyng dayes/ and finally all thyng in effecte/ whiche christen men by the cōmaūdemēt of Christ/ and ordynaūce of his holy church/ crucifye the body of syn by.

Also howe can ye say that ye teach and exhorte men to crucifye the body of synne/ whan ye teache that synfull heresy / that man hath no power nor lybertie in his wyll to do any good with all: For who shall study to do any good or care what yuell he dothe/ that were ones thoroughly perswaded in hi selfe/ y he neyther can any good thyng

thyng do by hym selfe / noz workyng
with goddes grace any thig to do to-
warde it / noz that in any yuell worke
his owne wyll dothe any thyng at all
but the necessyte of goddes wyll wor-
keth all togyder / whiche he can ney-
ther let noz further. This heresy / the
very worst that euer was / and moost
highly touchyng the iustyce of god /
semeth to be the very rote / wherof all
other myscheuous demeanour & out-
rage of your vngratious faction spri-
geth / whose boldnesse and temeryte
ye arme with the excuse of goddes o-
dynaunce / and ineuynable necessyte /
and thus you wold aproue your false
opinyons / setting forth & prechyng
some certaine places of scripture ob-
scurely wrytten / extorted by you for
your purpose / some clere against you
which ye neuertheles without shame
cōtende that they make for you / wher-
fore

foze I marueyle greatly (if you had
eyther wytte oꝛ shame) þ̄ you durste
haue that boldnesse to afferme þ̄ ab-
hominable and vnreasonable heresy a
gaynst the doctryne of so many good
men / of so many wysemen / of so ma-
ny cōnyng men / of so many holy men
against the hole consent & agreement /
nat only of Christes holy church / fro
the begynnynge therof to this daye /
but also / agaynst all cōmune reason
of all the hole worlde / fro the fyrste
creation of the worlde hytherto (sa-
uyng that of late Wicclyste began it
afoze you) and agaynst innumerable
places of holy scripture / manifestly
shewyng the contrary to your oppo-
nyon / wherunto ye can set no colour
of which syth they be so ryfe & thicke
in euery parte of scripture / in bayne
were it here to bring you many / ther-
foze one oꝛ two shall suffyce foꝛ a sam-
ple.

ple. For what can be more open than
 these playne word? I haue set before
 you lyfe and dethe / good blessinge &
 maledyction / chose therfore lyfe that
 þ mayst lyue / & thy pgeny also: what
 election is there I pray you where ly
 berte lacketh : howe standeth choyce
 with necessyte : In lyke wise / where
 it is openly sayde vnto man / by god
 puttyng bothe good and badde pu
 nishment / and rewarde in choise of
 mānes fre wyll / sayeng thus: I haue
 set before the / fyre and water / to whe
 ther thou wylte put forth the thyn hāde
 and in lyke wise this : Before man I
 haue put bothe lyfe and dethe / whe
 ther shall please hym shall be gyuen
 hym. What meaneth here his wyll &
 puttyng forth his hande / if he haue
 no lyberte of choyce : Wherto badde
 saynt Iohn that the iewes shulde do
 penaunce: Wherto badde Christ the
 aduours

Proponat vo
 bis vitam et
 mortē / bene
 dictionem et
 maledictionē
 elige ergo vi
 tam vt & tu vi
 uas et semen
 tuum.

Proponat tibi
 equam et ig
 nem ad quod
 volueris por
 rige manum
 tuam.

Ante hōsem
 vita & mors q
 placuerit ei
 dabitur illi.

aduoutresse that she shulde synne no
more: Wherto comaunded he all men
to kepe his comaundementes/ if men
coude neyther of themselfe perfozme
thē/ no? with his ayde and helpe do a
ny thyng towarde them: Whan god
tolde thē/ that good and badde was
put in their choicc/ dyd god tell them
a trewe tale o? a false: if ye saye that
he sayd nat true/ than take ye credēce
from all his promyses by faith/ whi
che onely credence ye say/ suffyseth to
saluation. And on the othersyde/ if it
were true/ than must ye be nedes vns
trewe that teache the cōtrary/ so that
in this mater I se none other questi
on/ but wheder we shal beleue Christ
o? you/ except ye wpll say (as I se no
thing so farre out of reason/ but ye be
redy to saye it) that god spake it in
spozte/ but neyther is that the graue
and earnest maner of his maieste/ and
in this

In this thyng also he spake manerly
lous earnestly / and shewed them their
free liberte / as the very cause of their
iust punysshment / if they brake his
behest / Declaryng and testifyng his
rightwyle Justyce / to the ende that
no man shulde of his goodnesse con-
ceyue so pestylēt opinyon / as to thike
the thyng that ye nowe pzeache / whi-
che is / that his clemence hath that ty-
rānous nature to punyssh any man
without desert / as it were onely for a
cruell pleasure . And therfore / whan
ye be so farre fallen in to the pytte of
pestylent heresy es / that ye can fynde
in your hert to conceyue that detesta-
ble opinyon of god / whiche no good
man can fynde in his herte to thynke
of an other / there nedeth none other
profe to declare what ruynous buyl-
ding ye reare vpon the false founda-
tion of your vnfaithfull saythe .

No: I touche nat these herespes
of yours fo: any purpose / to dyspute
vpon them: fo: I bothe knowe the
fo: suche as agaynst every one of the
were mater ynough / nat fo: a longe
letter / but fo: many long boke: and
also / fo: suche as be so plainly and so
fully dāpned / reproued / and reiected
alredy / and vpon the bare hearpyng
in euery good mannes eares so dāp-
nable in themselfe / that they nede nat
to be nowe disputed vpon / no: shulde
be disputable o: doutfull / and moche
lesse credible / although (as saith Pau-
le saith) An angell wolde come from
heuy n and p:ache them / beyng so cō-
trary to the gospel and faith / that
Christ hath taught his church / from
the begynnyng hyderto. No: if they
were as doutfull and dysputable fo:
you / as they be vndoubtedly clere a-
gaynst you / yet am I long syns at a
poynt

poit/no more to bouchsafe to dispute
any mat with you/ sith I haue had so
good experiēce of you/ howe cleare ye
set all reason asyde/ and fall all to ray
lyng: for which I haue determyned
(which I shal surely kepe) as for any
dispytions/ to leaue you to your leud
nesse/ albeit other folke me thynke ha
ue as well of other places/ as of our
o'wne realme and wreted you/ & som
what handled you/ as ye be worthy
after your o'wne facion/ sayyng that
they among playne wordes/ tell you
reason/ where ye vsed onely raylyng
and as yet/ ye are were none of them
our wordes/ agaynst whom ye wolde
nat so longe haue holde your peace/
were it nat that ye perceyue your selfe
so plainly cōcluded/ that ye coude nat
write agaynst them again for shame:
but and if ye happe herafter to waxe
shamelesse agayne for angre/ some of
us
E
them

them I thinke wyll nat mysse yet est
sones / Luther / ones to shewe you pos
selfe agayne. But as for me / neyther
purpose I to write any more to you /
no: at this tyme wolde nat / ne were
it that I pceyue by your letter / your
fraudente purpose / by whiche ye
wolde abuse the worlde / as though
ye knewe me for turned to your sect:
wher I wold haue gyuen you short
answere without any touche of your
heresyes in specialte / had ye nat be so
shamelesse to write that ye teache no
thyng els / but that men muste be sa
ued in the faith of Christ / with cha
rite buylded thereupon / and obedience
and crucifyng of the body of synne /
whiche your shäfull and shamelesse
lyng / hath druen me to to shewe &
specify one or two of your open heres
yes / that every man maye perceyue
howe farre they be of another kinde
than

than the faith of our saluation or cha-
rite/ or obedience/ or crucifying of the
body of synne/ whiche ye saye be the
onely thynges that ye teache/ and yet
haue I nothyng touched/ the great
hygh hope of all your other heynous
heresies/ whiche yet more plainly de-
clare and proue your shamelesse un-
trueth/ in wrytyng/ that ye teache no-
thyng els/ but the faith of our salua-
tion/ charite/ obedience/ and crucify-
ing of the body of synne: For whan
ye so plainly write agaynst the sacra-
mentes of Christs church/ whan ye
damne chastite in preestes/ deny all
holy orders/ ioyne breed with y body
of Christ/ take from all men the bene-
fyte of the masse/ rayle agaynst y ho-
ly Canon of the same: whan ye make
women confessours and ministers of
all sacramentes/ and make them con-
secrate the body of Christ: Whan ye
E.ii. teache

teache so bytell differēce bytweene our
blessed lady and your leude Leman:
Whan ye blaspheme Christes holy
crosse: Whan ye teache that there is
no purgatorie/ but y all soules shall
lepe tyll the daye of dome/ that syn-
ners may be holde for so long/ with a
thousande shamefull heresies besyde/
Are ye nat now a shamed/ to say that
ye teache nothyng els / but that man
must be saued by the faith of Iesu
Christ: Whan ye go about in dede to
dystroy the faith of Iesu Christ/ who
if he had come to teache suche wayes
as ye teache/ he had nat comen to call
the world fro badde to good/ nor had
been a teacher of vertue/ as he was in
dede/ but a very patrone of syn/ wher
of the contrary/ he dyd well shewe in
suffryng the punishment of y crosse
for the onely redemptyon and remis-
syon of our synnes. Howe myght ye

for shame (if there were any in you)
write unto me such thing / knowing
that I nat onely haue read these thin-
ges in your booke / but haue ouer that
manifestly to your open shame & re-
buke / conuycted you in many partes
of the same / as substantiall well let-
ted men do iuge.

All whiche notwithstandinge / it
is wonder to se / with what boldnesse
ye desyre to be herde / and (as though
ye hadde neuer been herde hytherto)
shewe your selfe moche to marueyle
why ye shulde be condemned / ney-
ther being herde nor couicted. Haue
ye nat been herde face to face before y
popes Legate in Almayne: Haue ye
nat been herde in open dyspytions in
Saxony: haue ye nat ben ouermoch
herde / by your erroneous and blas-
phemous booke ouer largely spredde
through

through the world: & yet ye alledge
your selfe nat to be herde / but condemp
ned without conuiction: ye maye be
safe ynough from all cōdemnation /
if there befast requisyte suche a con
uiction / as your selfe wyll cōfesse for
a conuiction: but of trouth / ye haue
ben conuicted oft ynough by sondre
conuynng men (and as wyse and well
lerned men taken) by my wytyng al
so / whiche was confermed by the ap
probation of the see apostolyke / the
which thing though your prude wyll
nat perceyue / yet your dealing doth
confesse / saye ye neuer hiderto coude
ne byd and were therunto / by any sub
stantiall reason / but onely by leude
raplynng.

If my selfe knewe nat the maters
wherof ye be condempned / yet coude
I no thyng dout / but ye were iustly
condemp

condempned/ seying that ye were con-
 dempted by our holy father the pope
 and the holy college of Cardynals:
 whose iustyce and indifferencc/ there
 wyll no wyse man any thyng mistrust/
 for the leude raylyng of a sym-
 ple frere/ angry with his owne iuste
 condemnation/ and namely such as
 ye be/ whom no reason can satisfye/
 none auctorite can moue/ nor beleue
 no man but your owne wytte/ whom
 ouerly ye beleue in all thynges / con-
 trary to the wyse mannes counsaile/
 whiche saith: Stande nat to well in
 your owne conceyte: And he saith al-
 so/ that there is moche more hope of a
 foole than of one that taketh him selfe
 for so wyse. Whan ye were also con-
 dempted by dyuers vniuersitees / &
 among other/ by the famous vniuer-
 syte of Paris: why shulde I mistrust
 your condemnation: and though I
 had

Null sapiens
 esse apud se
 metipsum.

Didisti holē
 sapiētem sibi
 videri: magis
 illo spem ha-
 bebis inspicere

had my selfe (as I sayde) nothinge
knowne of your matter/ namelye fith
your selfe condiscended to stande and
obey to the iugement of p^{ar}ts: but
perceyvinge your errours to many
fest/ that ye coude haue none hope in
the iugement of any man: good and
conyng / At your personall beyng at
Wormiace/ where ye were by the Em
perours maieste condempned in playn
parliament/ ye were/ ye said/ content
to dispute/ but ye refused utterly b^y
pon your dyspytions/ to stande to a
ny mannes iugement. Nowe whan
I se that ye order youre selfe in this
wyle/ neyther stande to the iudges
that ye condiscende vpon/ nor to the
iugement of the Emperour/ with su
che nombze of conyng men as he hath
and than had about hym: nor to the
iugement of the Pope/ and Church
of Rome/ but furiously appele from
the pope

the hope to the next generall coun-
saile: and that with a stacynge hole:
further addynge: suche as shulde next
be congregate in the Holygost: And
yet after that / openly detracte & deny
the power of all generall counsailes /
wherby well appered / that in conclu-
sion / ye wolde stande to none at all:
howe coude I than (as I said) mis-
trust your condemnation: All this
your order consydzed / albeit I had
nothyng els herde and understoden
of your matters but now we knowe
your matters my selfe / and well per-
ceyvinge them / for suche as they be
playne and euident herespes / of su-
che sorte / as I haue reherced you soe /
as ye say ye marueyle that ye can nat
be herde: so I moche marueyle more
that you can so say / and that any mā
is in those opynions content to gyue
you any hearynge at all / as though
they

they shulde nowe doubt whether those
thynges be trewe or nat: Whiche as
actydes of oure faith / all Christes
churche beleueth / and hath contynua-
ally beleued this systene hundred yea-
res befoze / as appereth by þe doctrine
of Christ and his blessed Appostels /
with many other holy Doctours and
sayntes / wrytynge in sondrie tymes
consonant in oure faith / fro Christes
dayes vnto yours / of whiche holy fat-
tes / & interpretours of the scrip-
ture of god / sithe ye couteprne their wry-
tynges / I se nat by what reason ye
can desyre þe we shulde beleue yours /
or what frute coude come of your wry-
tynges / so clene contrary to the frute-
full wrytyng of theirs: And therfoze
where ye saye there wer^e great hope
of no lytell fruyte to the gospel / and
glozie of god / if ye might haue leaue
and lyberte / to wryte vnto me therof:
surely

surely / than hadde ye nedde to write
clene the contrary / of suche thynges
as ye haue written alredy / and seme
lykely to write by your letter / for by
that ye haue hiderto written / the gos
pell of Christ hath take no frute / but
by the pestylent blast of your veno
mous mouth / hath had moche good
ly frute bitterly spilt and rotten / and
many a fayre blossom perysthed / y
wolde haue ben swete frute / if suche
a catterpyller had nat deuoured the.

Nowe where as ye rayle of y fau
tes of the court of Rome / and the cler
gye / I purpose nat with a manne of
your auctorite to dispute moche ther
wip / but how soeuer they be / ye shew
your selfe what ye be: and syth ye re
ken your selfe so great a gospeller / it
were well done / that ye lerned of the
gospell / to pull the beme out of your
owne

othre epe/ere ye spy a faulte in ano-
ther manes/ and that ye consyde by
them that of rancour and malycie re-
buked Dauid/ what ende they com-
munely came vnto/ that rayle vpon
their souerayns: And that/ albeitt ye
shulde se the church so what swaue/
that ye be nat yet so bolde and mala-
pette/ presumptuously to take vpon
you to set your croked handes to the
rightig therof/ lest god so teache you
curtely/ as he taught hym that sette
hande to y^e arche of god whan it was
swaued: Howe be it vndoubtely/
though ye lyst to rayle vpon y^e court
of Rome/ yet it well appereth vpon
your doctryne/ and your lyueng that
ye worst lyke in the church/ what so
euer is best: for sicke bithyftes and a-
postataes/ that run out of religyon
and fall to fleschly delyte/ be welcom
to you/ and good religious folke be
Dayly

daily by your meanes expelled oute
of their places / in whiche they were
determined in chastyte / prayer / and
fasting / to bestowe their lyues i god
des service: & now those holy houses
partly pulled downe / partly good &
vertuous birgyns put out / left vnto
lechours / and polluted with apostas
taes / vnder the name of mariage ly
ueng in lechery: This dealing well
declareth / that ye hate no man for his
byce / but that ye rather hate the that
be good and vertuous / bycause they
be contrary to your wapes: & surely
the great cause why ye murmur &
gaynst the churche of Rome is / by
cause ye se and were wode therewith
that it hath cōdēpned your heresies
so that it may with reason aund were
you with holy scripture / which saith:
your murmur is nat agaynst us but
agaynst our lord: And than shall it
loke by

Non contra
nos est mur
mur vestrum
sed contra do
minum.

Presumētes
de se et de sua
virtute glori-
antes humi-
lias.

Air prudens
et disciplinatus
non murmu-
rabit correptus

Euangelium
in cogitatione
bus suis ob-

loke up to Christ in heuyn / whole pla-
ce it representeth in erthe / and shall a
gap in your cheynous presumption
gratiouly be herde / say eg: they that
presume vpon them selfe / and glorie
in their owne strength / thou doest a-
bate good lord: & surely there was
neuer mā borne (I trowe) that set so
moche by hym selfe / that had so lytell
cause: but and ye were so wyse i dede
as ye stande well in your owne con-
cept / ye wolde nat murmur aganist
your amēdement / for as the wyse mā
saith: A discrete man & well taught
wyl nat murmur / when his fautes
be shewed hym. I feare ye shall finde
it so / that weying your selfe so wyse /
it wyl fall by you / as saynt Paul
saith / by the paynym philosophers /
They haue done vainly in their in-
uentions / their folys he herres were
blinded / calling the selfe wyse men /
they

they were made fooles: So ye tpe
highe in your owne herte / and with
great boist reken your selfe very riche
of frendes / and namely of great prin
ces / that (as ye say) take your parte
in Almayn: but I wene ye shall finde
to preue trewe vpon you these wo
des of the Apocalyps / whiche saithe
to the ryche man these wordes: thou
assymest to thy selfe / I am riche and
of great substance / and haue no nede
of nothyng / & yet thou knowest nat
that thou arte a wretche / and mysera
ble and poore / blynde and naked: I
thynke ere it be long / our lord wyll
of his highe goodnesse proude / that
with such wayes as ye take / your vn
wylful pride wyll in suche wyse abate /
that ye shall fynde your selfe as poore
and bare of all frendes / as ye be of gra
ce and goodnesse / and it beginneth al
redy / if ye haue the witte to perceyue
it: For

scruatū est in
plēs cor eorū
dicētes se esse
sapiētes stultī
facti sunt.

Tu dicis de
diues sū et lo
cuplerarus es
nullius ego
et nescis quis
miser es et mi
serabilis et
pauper et ces
cus et nudus.

you/ if ye say trouthe/ that the prices
and people of Almayne take youre
parte/ as you i your letter do affirme
for certayne is it/ that your doyng is
in dede agaynst Christ/ wherefore take
ke your parte agaynst hym who so
wyl / he that dwelleth in the heuyns
shall laugh them to scozne/ and our
lorde mocke them/ as he hath all redy
proued/ by thre or fourscore thousande
of your faction/ whiche by his highe
punysshment/ are/ & hath ben slayne.

*Qui habitat
celis irride-
bit eos et do-
minus substan-
tabit eos.*

Now where as ye so holily wysh/
that god shulde in me so worke with
your wordes/ y I might (as it were
by myracle) be couerted/ and fauour
the gospel: Verily/ I pfeffe my selfe
to fauour y gospel/ and that mynde
I praye god / nat onely to contynue/
but also dayly to encrease: but for as
I moche

moche as I well knowe/ that ye no-
thyng els meane/ by the fauour of the
gospell/ but the fauour of your owne
secte/ and wolde haue your pestilent
heresyes taken for Chrystes gospell:
And lithe I well wote also/ that our
lorde wyl hym selfe worke no myra-
cles/ agaynst the faythe of his owne
sonne: Therfore/ ere the deuyl shuld
worke any suche wondze in me/ that
I shulde (vnder y cloke of Chrystes
gospell) fauour Luthers heresies/ I
wolde fyyste wylle he / that ye Luther
and all yours/ were there where (ex-
cept ye mende) ye & they be worthy.

Nowe as touching your worship
full gentyll offre/ that ye wolde/ if I
were so content/ make and put out a-
nother boke / to my prayse & honour/
with reuokynge of suche wordes/as
ye haue

ye haue written to the contrary / All
 this labour I gladly remytte you/
 noz I desyre none of your boke / to
 be written to my prayse / but wolde y
 ye shulde reuokeyour heresyas / and
 confesse your errours / & thereby gyue
 prayse and glozie / to almighty god:
 For if ye perseuer in your heresyas
 and leude lyueng / ye canne nat more
 highly praise me / thā in dispraising:
 noz more highly dispraise me / thā in
 praysing / if it be trewe that Senek
 saythe: It is as great a shame to be
 praysed of naughty folkes / as to be
 praysed for naughtynesse. And ther
 fore / where as ye in dyuers partes of
 your letter write your selfe sore asha
 med of your boke / that ye put out a
 gaynst me / layeng the fault thero / to
 the yuell instigatyon of other men /
 hūbly besechyng me of forgyuenesse

Tā turpe tibi
 sit laudari a
 turpibus: quā
 si lauderis ob
 turpia.

J. ii. poster

prosterning your selfe to my fete/tru
styng that lithe I am a man mortall/
I wolde nat beare immortall enemye:
Surely Luther / albeit ye haue ta
ken your selfe alwaye for so great a
man/in your owne conceyte / that ye
haue in wrytyng / openly professed
your selfe / that ye were & euer wolde
be / bothe quycke and deed / a perpes
tuall enemye to the Pope (to whose
highnesse I well knowe / howe farre
the estate of a kyng is inferiour) yet
neuer made I / so great accompte of
you / that euer I wolde vouchsafe / to
reken my selfe for your enemye: all
beit I am to your heresyces / as great
an enemye / as any man. No: all that
euer ye wrote agaynst me / neuer mo
ued me so sore: but that moche lesse/
submissyon on your parte / shulde co
tent me / than ye now offre / if it were
offred

offred syncretley: But lithe I perceyue
all your humble offres proudely pou
dred/ with the maunteynauce of your
former heresyes: I am nat Luther so
blynde/ but that I well perceyue/ to
what ende entendeth youre (nat be
ry well nor wisely cloked) wilnesse:
by whiche (albeit that by the way ye
sometyme vse youre selfe for lacke of
wytte right contumeliously) yet las
bour ye with blandysshyng and fla
tery/ to gete and obteyne leaue of vs:
that ye myght vnder the pzetexte of
treatyng the gospel/ with our good
wyll and fauour/ write hyther to vs
boldly/ in the defence and /fortifyeng
of your abhomynable errours & her
esyes/ at your lyberte: but if the nos
bles of Almayne had (as wolde god
they had) as well foreseen your ways
in tyme/ as I do/ ye shulde nat there/

J.iii. vn de

Under the name of Euangelically
berte/haue brought in to the countre
so moche Distructyon and myschefe/
as ye haue. Wherfoze/ as ye fayned-
ly beseeche me/ by the vertue of Chri-
stes crosse (to whiche crosse what re-
uerence ye beare/your vnreuerente
treating and vyle wrytyng therof/
openly declareth) that I wolde par-
done your offences towarde me / so
I Luther / vnfaynedly with a very
christien hert/ aduise and counsaile
you/that ye prosterne your selfe/nat
at my fete/ but at goddes/ and with
his grace (which is euer at hande/ for
them that wyllyngly wyl nat refuse
it) ye do endeuor your selfe to applie
the fredome of your wyl (whiche ye
nowe synfully deny) to the tallynge
foz entree and encrease of grace. And
therbypon/ that ye so labour and en-
force

forte your selfe to worke with all / y
pe maye fyrst puttyng from you / and
sendyng in to some Monastery / that
sely wretched woman / somtyme the
spouse of Christ : Whom ye to youre
bothe dampnatyon / abuse in synfull
lechery / vnder the pretext of laufull
matrimony : than by all the dayes of
your lyfe / to mourne / bewayle / and
lament / the manyfolde heresydes that
ye haue fallen in : the Innumerable
heape of harmes / that your yuell do-
ctryne hath done / the piteous destru-
ction of all those bodies / whom your
yuell inceptatyon hath caused to be
slayne . And yet aboue all / the moost
sorrowfull losse and destruction / of the
infinite nombre of those sely soules /
which your vnhappy teachyng hath
sente in to dampnatyon : And wolde
our lord ye had suche grace and gos-
stely

stely strength/ that no feare of dethe/
coude refrayne you in the recōpce of
your olde false errours/ but that wyl
lyngly / ye wolde prease forth/ and
preache nowe openly the trueth/ accu
syng and cōdempnyng all your olde
heresies / written in tyme paste / and
yet remaynyng in your herte / to the
furtheraunce of your dutie / and aug
mentatyon of Chrystes very faythe .
Howebeit / if the lacke of grace / and
the infyrmyte of your fleshe / can nat
sustaine that / wherby ye dare nat for
drede of dethe / reuoke your errours
presently among them / where ye ha
ue sown them: yet / dis dayne nat to
folowe saint Peter him selfe / though
ye contempne his successours: Wher
fore / if ye dare nat confesse the trueth
but deny and for were Christ with
in / gete you out at the left wayes frō
them

them/ whom your selfe haue corrupted
vnylike said Peter/ in that poynt:
and bytterly wepe for your syn/ with
drawyng your selfe somwhere farre
of/ in to some religious place/ & there
take recourse to the fountayne of gra
ce & remission/ our Sauour Christ:
and there do penaunce for your syn/
where ye maye reuoke / and in wri
tyng call agayne your olde errours
and heresyces/ for the helth and saue
garde of your soule/ without any pa
tyll of your body: there/ with reuo
kyng and lamentyng your former
errours and yuell lyuenge/ with the
mcke and humble hoope of goddes
greatmercy / with the gesture/ wor
des/ and hert of y^e Publycan/ labour
to procure by the good contynuaunce
of frutefull penaunce/ remission and
foryguenesse of your fore passed of
fences/

fences: of whiche your amendement
and other by your meanes / I wolde
be as gladde to here / as I haue
been soze to se you / & by
you so many mo / pi
tuously spyle
and lost.

¶ Finis.

¶ Imprinted at London in Fletes
strete by Rycharde Dynson / printer
to the kynges moost noble grace.

1528
¶ Cum priuilegio / a rege indulto.







